

CROSS-TALK

The Transgender Community News & Information Monthly

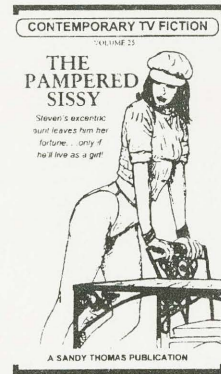
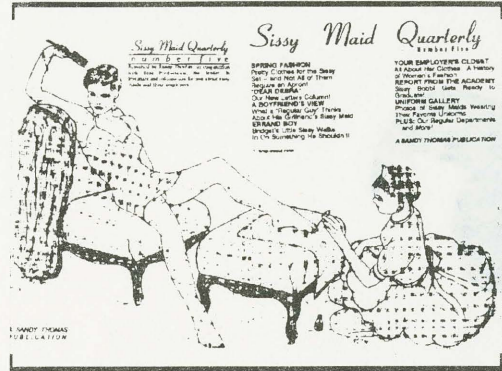
#81

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POLITICAL INERTIA IN THE TRANSGENDER COMMUNITY
ARGUING FOR TRANSGENDER RIGHTS
THE CROSSDRESSING GENERATION GAP
MOVIE REVIEW: I SHOT ANDY WARHOL
NEWS ... INFORMATION ... COMMENTARY ... HUMOR





FROM SANDY THOMAS

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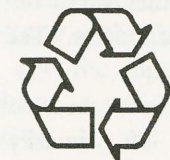
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KYMBERLEIGH'S CLIPBOARD

WHY WE AREN'T GETTING ANYWHERE

by Kimberleigh Richards
Publisher & Managing Editor

Continuing my tirade about the things that irritate me about our community ...
The first six pages of the current issue of *AEGIS News* is devoted to a commentary by Jessica Xavier on the political involvement -- or lack of it -- within the transgender community. As I read what she had to say on the subject, I

Xavier said it, those statements are true. But what is equally true is that the vast majority of the people who *should* be involved in the political fights that impact our community are the ones who couldn't be bothered; a second significant number value too highly their own anonymity and security (or is it paranoia over what "might"

"The vast majority of the people who should be involved in the political fights that impact our community are the ones who couldn't be bothered."

began to wonder if perhaps the author was too much of an idealist. For Xavier talked in hopeful terms about last year's National Transgender Lobby Day ... of the first tentative steps being taken by It's Time, America! and its affiliated regional organizations ... of ICTLEP's involvement in the battle over the federal Employment Non-Discrimination Act ... and the actions of Transexual Menace. "Does she *really* believe our community is gaining ground?" I asked myself. "Or am I just that cynical?"

About the time I started doubting my own perspectives, I discovered a passage in Xavier's commentary that mirrored a statement I made in one of my own editorials:

At this point, the importance and utility of a full-time presence in Washington, D.C. should be obvious. We need to be able to lobby year-round, not just two days en masse or four visits a year.

From my column in *Cross-Talk* #74:

If every CD opted to skip one weekend event and instead sent as a contribution to GenderPAC the money they would have spent on airfare, hotels, meals, registration, and new clothes for that weekend, we would likely form one of the largest political action committees on Capitol Hill ... probably enough to hire a full-time lobbyist or two.

(I'd like to point out that while I attributed those words to JoAnn Roberts when I wrote that column, after publication she reminded me that I had actually phrased them as a question to her and she had answered in the affirmative. Apparently I'm not as good at taking credit as some believe I am.)

In any event, whether I said it, JoAnn said it, or Jessica

happen if their true nature was "revealed" by being politically involved?) to do more than sit on the sidelines, wringing their hands in despair.

Even Xavier realizes this, recalling in her commentary that in the early days of It's Time, Maryland! nearly all of the active members

were pre-operative transsexuals or transgenderists. No post-ops, no "recreational" crossdressers. Why does this surprise anyone?

The post-ops, having achieved their "goal" of SRS, by and large distance themselves from the community. Those who remain are, sadly, an extremely small percentage of the total. The crossdressers -- again, with only a relative handful of happy exceptions -- are more concerned with dressing up and enjoying themselves to even *consider* the possibility that their freedom to do so could be taken away with one vote of a conservative legislature, one signature by a government leader eager to please a constituency that wants to purge "immoral" behavior.

It should be very obvious to anyone who has been reading my column for any length of time that I consider the challenge of getting these two aforementioned groups of people to support traditional political action to be approximately equal to getting the toothpaste back into the tube, once squeezed out. I use that particular metaphor because those who have their rose-colored glasses in place will be the first to tell me that "now that we're out and visible, they can't force us back into our closets." Tell that to Martin Niemoller, will you?

The other reason I use that metaphor is because, absent any *meaningful* political action, we are left primarily with the picture of Riki Anne Wilchins picketing NBC over a joke on *Saturday Night Live*. Does anyone really believe *that* is the image that will change our lot for the better?

Before you answer that, let me point out that *how* you

(continued, page 8)



The NewsQueen

by Paula Jordan Sinclair

Transgendered behavior took a real bashing last month with two stories linking transsexuals to murder.

The first was Richard Speck, who had been serving a life sentence in an Illinois prison for the 1966 murder of eight student nurses in Chicago. Speck died of a heart attack in 1991 at Stateville prison, near Joliet.

A videotape Speck made in 1988 apparently doing drugs, having sex with other inmates, displaying an obvious pair of breasts, wearing women's panties, and bragging about an easy prison life has infuriated state lawmakers and prompted an informal investigation by corrections officials.

The tape was first broadcast in May on WBBM-TV in Chicago. Anchor Bill Kurtis, who said he obtained the video from an "Illinois lawyer," also used it as the subject of one of his *Investigative Reports* on the A&E cable channel.

Some state authorities who have watched the tape question whether Speck was provided, either legally or illegally, female hormones while in prison because he appeared to have developed female breasts.

But Nic Howell, spokesman for the Department of Corrections, said records show Speck never went to the prison infirmary and never received any medication for his health.

And Howell said the prison agency's medical director, who viewed the film, said Speck was just out of shape.

As expected, the tape became something of a media event, prompting comment from *The Chicago Tribune's* television critic: "With a guy like Richard Speck, who needs women's prison movies?" The critic goes on to note that he Speck series boosted the ratings for WBBM's nightly 10 p.m. newscast -- by as much as 69 percent.

"But perhaps its most immediate effect was the water-cooler conversations it prompted," he noted. "Most of the conversations centered on one topic: Speck boasted in the tape that prison was more fun than freedom, but if he had been put back on the streets, it appeared he could have been one of the first men to qualify to work at Hooters. If you saw the tapes, it was hard not to talk about his feminine-appearing breasts and the blue panties he was wearing.

"A transcript of the tape reveals that it seems to have been made as a sort of payment from Speck to the prisoners behind the video camera, men he refers to as 'my two rides.'"

Realizing that most of her readers have only the vaguest

understanding of life behind prison bars, Ms. Sinclair will provide some illumination gained from a transgendered friend who has served time in a maximum security prison in Ohio.

It is likely that when Speck was sent to prison, he was neither transgendered *nor* homosexual. But given his youth, slight build, and blond hair, he quickly found that life was easier if he became another inmate's "woman." It was either that or become a repeated rape victim. The demand for such compliant inmates always exceeds the supply, and so if Speck was adept at using his new-found "feminine wiles," he discovered that he had some degree of power, and one way to ensure that he remained desirable (and powerful) could be to become even more like a woman, i.e. grow breasts.

Ms. Sinclair's informant (she was strongly tempted to use the term "jailhouse snitch," but she has too much respect for Ginger) tells her that blue panties and even hormones can be obtained in prison just like out on the street if you can pay the price and are willing to take the risk.



The second case involved a California transsexual who was arrested in May for allegedly killing a man in South Carolina prior to her sex change.

A man named Freddie Lee Turner was the prime suspect in the shooting death of Billy Marshall Posey in Gaffney, S.C., in 1979. A warrant for Turner's arrest was issued a week after the killing. But Turner, who was reportedly dressed as a woman when last seen with the victim, disappeared.

Seventeen years later, police in the Los Angeles suburb of Burbank received a tip that a woman, Valerie Taylor, 40, had admitted to killing someone in Gaffney, S.C. A new warrant was issued and Taylor, who has been living in the Los Angeles area for five years, was arrested.

Fingerprints identified her as Freddie Lee Turner.

"Upon the arrest, we actually had a medical evaluation performed to determine what jail facility the inmate should be housed in," Lt. Larry Koch of the Burbank police said.

It was a first for Burbank police Detective Jose Duran. "I've never come across any suspect of any murder, or any crime, who has gone and had a sex-change operation."

At her preliminary hearing, Taylor pleaded not guilty and

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refused to waive extradition to South Carolina. The question of dual identity at first seemed confusing to Los Angeles Municipal Court Judge Jacob Adajian, who referred to the defendant, who wore little makeup and has long brown hair, first as "Valerie Taylor" and later as "Mr. Turner."

But the fingerprints removed all doubt.

"The court is satisfied that this is the person that is wanted," Judge Adajian said after comparing fingerprints with FBI records. He declined to set bail and in the meantime Taylor was being held at a women's prison.

The defendant's lawyer, Walter Krauss, said Taylor had lived in California since 1991, when he represented her at a hearing to change her name.

"She is a very shy, quiet sort of person," he told the court, adding that the crime she is accused of "is totally out of character."

Acquaintances, too, were surprised that Taylor was charged with murder.

A long-time resident in Taylor's building, who did not want to be identified, said he only saw her a few times.

"She was very pleasant, very friendly," he said. "But she kept to herself, and as far as I know, she didn't have any friends."

"She was kind of a striking figure, well-groomed and well-dressed," said Norton V. Figatner, owner of Prestige Wines and Spirits down the street. "But we always suspected she was a man from her hands and her skin."

Krauss said his client denied the allegation and had not undergone a sex change to avoid arrest. "It definitely was a lifestyle choice. I think it was a slow process of evolution."



As readers of this column know all too well, transsexuals are more often the victims of murder. Never was that more true than in Toronto during a May holiday weekend.

Toronto Metro police have linked the murders of three transgendered prostitutes, sparking fears that a serial

killer is loose on Toronto streets.

Autopsies and ballistic testing have confirmed that the same gun was used to kill three victims in the span of only three hours. As rain fell and fireworks boomed in the late hours of the Victoria Day holiday on May 20, all three were shot execution-style, in the back of the head.

Killed were Deanna Wilkinson, 31, Brenda Ludgate, 25, and Shawn Keegan, 19. Police had no suspects, although there were reports that police were looking for a certain vehicle in connection with the slayings.

Keegan was found just after midnight in a stairwell leading to an underground parking garage where prostitutes often turn tricks. Keegan was a bi street youth who sometimes turned tricks in drag to get by. He was found wearing a miniskirt, black platform shoes, and a wig.

Shortly after nine the following morning, Wilkinson's body was found on the same street (known as "Tranny Alley"), slumped against a fence. Wilkinson identified as a transsexual. Police believe the two were shot around the same time.

Then, two hours later, a call led police to Ludgate's body. She lay fully clothed in an alley, her eyes staring skyward. Police originally stated that Ludgate had died from a beating, until an autopsy showed she too had been shot in the head, from the same gun that killed Shawn and Deanna.

The streets have become a dangerous place for prostitutes, Valerie Scott, spokesperson for the Canadian Organization for the Rights of Prostitutes, said.

But the streets are even more dangerous for transvestites and transsexuals, she added.

"They're really outcasts. The gay community doesn't want to help them, the prostitute community doesn't want to help them."



The March killing of a Chicago transsexual is still unsolved, but the transgendered community will not let authorities forget that the murderer of Christian Paige is still at loose.

In May, about 35 activists organized by Transsexual Menace demonstrated in Daley Plaza in the heart of Chicago's Loop handing out flyers with Paige's picture and carrying signs that read: "Transsexuals are not disposable people," "Justice for Christian Paige," and "Ending the hate -- Stop the crime against transsexuals."

Members of Transgendered Officers Providing Security were marshals for the event.

Paige was found brutally murdered in her Chicago apartment by fire fighters responding to a blaze believed set by the killer to hide his crime. An autopsy showed that she had been beaten, strangled, and finally stabbed between 15 and 35 times.

Police believe the killer was a man Paige had contacted

through a dating service. She had told friends that she had talked to the man twice on the phone and that they had decided to meet in her apartment. Two glasses found in the apartment indicate that the pair shared drinks before she was killed.

Unfortunately, the fire destroyed any fingerprints on the glasses, but police are pursuing the lead through records of the dating service.

Police have not classified Paige's murder as a hate crime even though activists say it has all the necessary traits.

An anti-violence group has noted that while only 2 percent of all hate crimes reported nationally against sexual minorities involved transgendered persons, 16 percent of the murder victims were transgendered.

"Every four months like clockwork another transperson is savagely killed in a fairly unambiguous hate crime," activist Riki Anne Wilchins said, referring to the recent murders of other transsexuals. "In past years, we would have quietly ground our teeth, gone to bed, and tried to ignore and forget the danger in which we must live.

"But this is a community which is organizing, finally finding its own voice. From now on we will *not* be silent in the face of violence: whenever one of us is killed, others will show up to take their place."



It is doubtful if many members of the normal noontime crowd in Chicago's Daley Plaza were *astonished* at the sight of demonstrating transsexuals and transvestites. But that was the reaction in Rosario, Argentina, in April when about 40 transvestites, transsexuals, gays, and lesbians marched through the streets demanding civil rights.

The march was part of Argentina's First National Gathering of Lesbians, Gays, Transvestites, Transsexuals, and Transgendered People. Attendees came from neighboring South American countries as well as from Germany and the U.S.



It is also doubtful that any demonstration garnered results as quickly as did the April protest against the Gay and Lesbian Medical Association (GLMA) in San Francisco. Less than a month after the protest, the board voted to restore the word "transgendered" in its literature and letterhead.

Dr. Joy Shaffer, a transgendered physician and a founder of GLMA, credited the demonstration and subsequent letter writing campaign with changing the board's mind. The term was stricken from GLMA official materials by a board vote in February.

According to Shaffer, the event "was a consciousness-raising experience" of the organization, "and probably the consciousness of the board has been raised as a result."

Noting that the latest vote was not unanimous, Shaffer said the issue will be one of ongoing concern.



Another issue of ongoing concern is Dennis Rodman's wardrobe, and to a lesser extent, his sexuality.

You'll recall that Rodman showed up in drag (of sorts) for a book-signing appearance in the Windy City in May. Although Howard Stern did the same trick when flaking his book several months earlier, Rodman seems to have scored more p.r. points because people are still talking about it.

Rodman has the look that fashion columnists love to hate. Not that they are opposed to drag. But as one of them wrote, "he was in *bad* drag. Nothing's worse than a bad drag queen." Another said "Rodman is giving crossdressers a bad name."

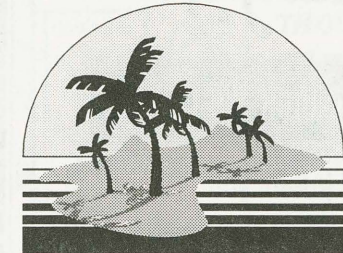
In a word, he said Rodman's book signing costume was trashy.

So what should Rodman wear? "May we recommend binding leather catsuits from Thierry Mugler, sheer bodysuits and pants from Jean-Paul Gaultier, bandage halters and skirts from Herve Leger. These French designers are the faves of crossdressers," Roy Campbell of *The Philadelphia Inquirer* claims.

But the best thing Rodman could do, Campbell claims, is to be more like RuPaul.

And it could be that Dennis is taking that advice. A recent rumor has it that Rodman was seen at Chicago's Baton, a popular drag club, and was seen leaving with one of the

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show girls.



Some folks in Houston don't think RuPaul is a particularly good role model.

More than 120 Houstonians paid \$100 a ticket for a RuPaul concert in May. The price included an intimate luncheon with the diva prior to the show. The concert was grand, the lunch wasn't; RuPaul didn't show up.

According to Randy Barbato, RuPaul's manager, the drag diva never committed to the lunch, and, in fact, the organizer of the fund raising event was specifically told in writing that RuPaul would not appear.

But that isn't how Alan Bourgeois, who organized the lunch, read the faxes and letters. He agreed that Barbato never said that RuPaul would come, "they kept saying they were working on it. We thought we had a tentative, so we went with it."

Bourgeois adds that only a handful of the VIP ticket holders complained about RuPaul's absence, and so he is understanding about the mix-up. "Besides," he said, "she did look like shit" before the concert, "she really did."

RuPaul issued an apology to his fans in Houston and said he wanted to make it up to them in an unspecified manner.

Maybe she could give out copies of her 1997 calendar due for release this summer so *everyone* can keep track of their

important engagements.



Speaking of dates, Miss Paul seems to have trouble keeping *years* straight.

She was one of the headlines at the last dance at Studio 54, the pleasure palace that disco built. Performers ranged from disco-era divas like Gloria Gaynor to 1990s acts like Crystal Waters and Miss Paul.

Overcome with nostalgia (or something), at one point Miss Paul enthused: "I wasn't even born when this place was at its height!" Perhaps remembering that Studio 54 opened in 1977, she corrected herself by saying "I was just a little *baby* drag queen."



If any budding hoop star at North Carolina State University wants to follow in Dennis Rodman's footsteps and get pointers about doing drag, he better hurry because the drag bar near the Raleigh campus is about to end the shows.

The manager of Legends showed city officials a video of one of the bar's performers singing *Gypsies, Tramps, and Thieves*, but the number wasn't good enough to stop the city from forcing the bar to cancel its drag shows.

"They seemed entertained, but I got the impression they'd made up their mind," said general manager Michael Travis.

The drag shows are a major source of the bar's income, and Travis has warned the bar may close now that the city has shut the shows down.

The Raleigh city attorney ruled after a complaint that the shows are "adult entertainment." According to city ordinance, an adult spot cannot be within 2,000 feet of another. A adult bookstore has been in operation across the street longer than the bar.

"This is my living, and the city's ruling will hurt me," said performer Victoria Parker. "If officials would come and watch, they'd see this entertainment is not sexual."



A drag show has started officials in the Detroit suburb of Ferndale scurrying to the law books. But they aren't checking out local zoning ordinances; they are checking the U.S. Constitution.

The controversy began after city leaders learned that the Lavender Moon Cafe hosted a drag show following last year's gay Pride Fest at nearby Oakland Community College.

Some officials believe that men dressing as women violates community standards.

"A lot of people don't want that kind of display right in the middle of our central business district," Councilman Robert Paczkowski said. He and some colleagues were trying to prevent a repeat of the show this year and perhaps revoke the bar's license.

But Robert Sedler, a constitutional law professor at Wayne State University, said that the community standards test for obscenity only applies to material which appeals to "prurient interest."

"There's no way a drag show appeals to the prurient interest," Sedler said. "They can't put as a condition of the license that you won't engage in protected First Amendment speech."



If the officials have their way, Ferndale residents won't be able to see the latest movie featuring drag.

I Shot Andy Warhol is no drag extravaganza like *Wong Foo* or *The Birdcage*. Still, the story about Warhol, the actress who tried to kill him in 1968, and other hangers-on at Warhol's New York art Factory, has its moments. Most of them are provided by Stephen Dorff who portrays transsexual Candy Darling. Critics have called his performance "sensitive."



Drag may be waning in the movies, but it is big on Broadway.

Despite the brouhaha following Julie Andrews' announcement that she would boycott the Tony awards because of the paucity of nominations for *Victor/Victoria*, the awards presentation went off without a hitch last month even though Andrews didn't win for best actress in a musical.

Host Nathan Lane brought down the house at New York's Majestic Theater when he came on stage wearing a knock-off of Andrews' glamorous "Le Jazz Hot" costume. But seeing Lane in drag was hardly a surprise. Remember, he is one of the co-stars in *The Birdcage*. Lane won best actor-musical for starring in the revival of *A Funny Thing Happened on the Way to the Forum*.

Drag had another big moment when Wilson Jermaine Heredia won a Tony for best featured-actor in a musical. Wilson plays the HIV-positive transvestite lover of one of the principal characters in *Rent*. This was the first Tony given to an actor portraying a transgendered person (as opposed to a female impersonator). *Rent* was also named best musical.



"Best" wasn't how Cairo officials described the act of an transsexual who works as a belly dancer. She was sentenced to a month in prison for performing in an indecent costume and making lewd gestures.

The dancer, known only as Sally, is well-known in Egypt. She was a former medical student at Egypt's conservative Al-Azhar University, but was expelled following her operation in 1989. She sued the university but lost, prompting a debate in Egyptian newspapers over the ethics of sex-change operations.

Her costume was not described in court, but Judge

Mohamed Hegazi said it was part of an act that included "vulgar, sexually arousing movements" during an appearance at a nightclub.

Belly dancers, some of whom earn the equivalent of hundreds of thousands of dollars a year, are a fixture of Cairo night life. But police have occasionally arrested even famous dancers for sitting on customers' laps or touching them.



By their nature, community standards vary. In some places, like Cairo and Ferndale, they are strict. In other places, like Los Angeles, they are ...

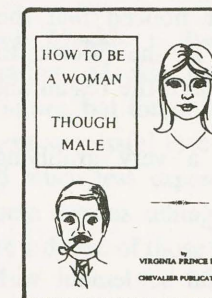
Well, where else would drag cheerleaders join dancing dragons, mariachi bands, ballet dancers, motorcyclists, bagpipers, and a Queen Elizabeth look-alike to greet the Olympic flame as it arrived at Los Angeles Memorial Coliseum from Greece to begin the 84-day journey to Atlanta for the Olympic opening ceremonies this month?



Look for more excitement in Atlanta during the women's middle-distance running events. That's when Australian Ricki Carne hopes to compete if she isn't disqualified because she used to be a man.

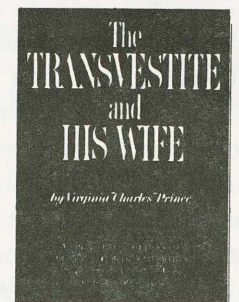
Carne, 32, underwent her sex change ten years ago. Since then, she has made a name for herself in women's track events like the mile run.

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But critics complain that it is unfair for Carne to compete as a woman because she has the legs, heart, and lungs of a man.

One news report said Olympic officials were inclined to allow Carne run in Atlanta because "she's passed chromosome tests."

That must have been some thorough sex change!



A Denver transsexual has passed a different kind of test, and she's a better woman because of it.

Jesse Shafer volunteered for Denver's Dining Out for Life AIDS fund-raising event in May, but was asked to leave the restaurant where she had been assigned as an ambassador -- not by the restaurant but by the event's sponsoring organization, Project Angel Heart.

Shafer, who is in the early stages of transitioning from male to female, wasn't sure that Project Angel Heart would be totally comfortable with a transsexual working for them, so she went to Project Angel Heart's office in person and asked "if they were sure it would be ok." There was no objection, and Shafer was assigned to the Sushi Heights restaurant. That was where the problems began.

Shafer said she sensed some discomfort when she arrived for her volunteer stint, but nothing was said until she was told she had a phone call. The call was from Project Angel Heart's volunteer coordinator who relieved Shafer of her duties.

Perhaps acting more ladylike than the situation warranted, Shafer apologized to the restaurant's manager as she left.

But the evening wasn't a total loss. Still wanting to help the fund-raiser, Shafer and some friends went to another restaurant to eat. While there, Shafer noticed that the single volunteer was overworked, and so she offered to help. Her assistance was welcomed by both the restaurant staff and, later, by Project Angel Heart.

"A very negative thing turned into a very gratifying experience for me," she said.



A transsexual nurse reached a financial settlement with the Queen's Medical Center in Honolulu over a lawsuit in which she charged she had become infected with the AIDS virus while drawing blood from a patient with the disease.

The nurse, identified only as "Jane Roe," she became infected in 1992 when she accidentally pricked her right index finger with a needle she had used to draw blood from a patient with full-blown AIDS.

But attorneys for the hospital tried to discredit Roe by revealing that she was born a man and had a sex change in 1986. The attorneys also attempted to show that the infection with the AIDS virus could have occurred when Roe worked as a prostitute and a topless dancer, or when she used drugs. In addition to prostitution, they also revealed that Roe had been arrested for bank robbery, burglary, and lewd conduct.

Despite their attempts at character assassination, the hospital's attorneys agreed to settle for an undisclosed sum.



Ms. Sinclair notes with regret that the number of contributors to this column has reached and all-time low -- zero. If you don't send her clips regarding crossdressing (noting, of course, the name and date of publication), who will?

KYMBERLEIGH'S CLIPBOARD ... continued from page 2

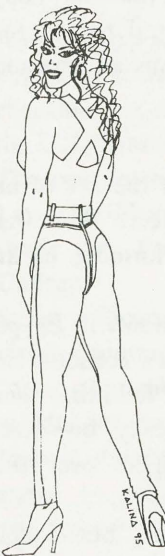
answer says a lot about how you view our community. As I have been saying for years now, we cannot even agree on what the "transgender community" is, and it is precisely because of our own internal disagreement that we send mixed signals to the world at large. For every person who thinks Transsexual Menace sends the right message, there will be another -- or perhaps several others -- who will express their distaste for "in your face" activism.

Yes, I know I'm one of the latter. I always have been, despite the apparent paradox that my very existence in public, as a dykeish transgendered woman, essentially puts me "in the face" of the mainstream everywhere I go. But there is a tremendous difference between making a statement simply by being who you are and make a statement by demanding attention.

Yet the only two viable courses of action are either traditional political lobbying or loud visible demonstrations. There is no middle ground, just as there is no middle ground between crossdressers and transsexuals eager to exclude each other (and in the process, exclude any sense of true "community").

Back in the '60s and '70s, when I was growing up, the rallying cry was "united we stand, divided we fall." Some would call that phrase a tired, worn-out cliché today; but those with true insight would say that's why we're getting nowhere.

Let me put it this way: Divided, we have business as usual; united, who knows *what* we could accomplish?



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HotBuzz

by JoAnn Roberts

"Everybody knows the world is full of stupid people."

-- The Refreshments' Bandido



This is a short column this month. I've had two college graduations, my Pocono weekend, and an unexpected death in the immediate family to contend with. I apologize for the brevity. I'll be back to regular length next month.



Let me start by dispelling a rumor. I received a phone call from Marie, secretary to Dr. Stanley Biber, noted gender reassignment surgeon from Trinidad, Colorado. Marie has been receiving many phone calls asking if Dr. Biber had passed away. No one seems to know where the rumor got started, but she asked me to tell you all that reports of Dr. Biber's demise have been "greatly exaggerated," as Mark Twain said. Dr. Biber is alive and well and still operating. He hasn't even been sick of late.



Along the lines of rumor comes a note off the net that a text file is being circulated called SRSDOG.TXT that claims to describe, in detail, how to perform MTF gender reassignment surgery on dogs, with the idea that you can learn all about GRS at home. As my high school Latin teacher used to say, "How stupid can you be?" If you've seen this file or hear about it, it is a hoax. Be warned.



Hanging in there with the SRS theme ... A survey of Chinese middle school students, ages 13 to 19, found that 44.2 percent of the female students wished that they were boys. Reasons given were boys had greater freedom in Chinese culture, teachers paid more attention to boys, and that boys had better prospects as adults. Although Chinese culture has changed drastically in the last twenty years, Chinese families still prefer boys.



John Travolta is a hot Hollywood property these days, but if his star wanes again, perhaps he can get a job in one of the *La Cage* shows. According to Kyra Sedgwick, Travolta's co-star in the film *Phenomenon*, Travolta does "impeccable impressions" of Barbara Stanwyck and Katherine Hepburn.



There's support groups and then there's Resourceful Women. RW is a San Francisco-based support

organization of a few hundred women of wealth. Says one member, "You're not going to be judged for your money." An off-shoot of RW is the Women's Donor Network whose 75 members have an average net-worth of \$11 million and who make charitable contributions totaling \$30 million annually, mostly for women's education and economic independence.



"A fetishist's dream come true," is how one friend described *Barb Wire* starring the mammillary-enhanced Pamela Lee Anderson. Corsets, fishnets and thigh-high boots everywhere. Even under limited release (less than 1000 theaters), the movie is raking in the dough. Just wait until it hits video.



On to fashion news ... Want a little philosophy with your cosmetics? Stila cosmetics packs a *bon mot* with each of its products. For example, inside your face powder you might find, "It is never too late to be what you might have been." That by George Elliott.



There's money in them thar clothes. The stock market pundits are talking about the next set of red-hot IPOs (Initial Public Offering) and they ain't Internet stocks. No, it's big-name designers that have everyone's attention. Donna Karan is set for an IPO sometime this month and it's sure to be a winner. In the past year, Estee Lauder, Tommy Hilfinger and St. John Knits have blown the socks off other IPOs. You heard it here.



Bob Mackie is back into the "special occasion" dress market. Mackie took a side trip into less extravagant couture, but found that he wanted to return to his first and most successful love -- beads. Mackie says his new line will be much less expensive" than his previous creations with some dresses selling for as "little as \$700." Hey, Bob, ship me a dozen of those beaded numbers.



Joining RuPaul as a spokesperson for M*A*C cosmetics is the unlikely personage of one k.d.lang. I say "unlikely" not because lang is a lesbian, but because up to now her "look" has been fresh-faced and sans-makeup. I guess she's working on a new look.



A little commentary on friendship ... Some people have expressed the opinion that Alison Laing and I have parted ways. Nothing could be further from the truth. Alison and I share the bond of having co-created Renaissance, the CTO, GPAC and we serve on two boards of directors together. Beyond the tg community, Alison and I and our families spend a great deal of time together in non-tg related activities. Alison is among my closest personal friends and

nothing, not Renaissance, not IFGE could ever come between us. We've learned to agree to disagree on some tg issues and that's a lesson many in this community would be wise to learn. True friendship is precious and priceless.



So, those are my opinions, but, hey, what do I know? My grandfather told me ignorance is temporary. Stupid is forever. Comments? E-mail them to <cyberqueen@cdspub.com> or write to me care of this magazine. Copyright 1996 by Creative Design Services.

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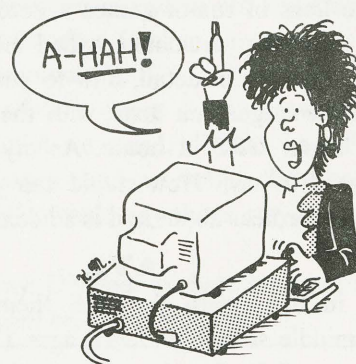
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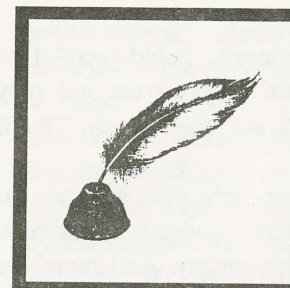
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GUEST COMMENTARY

THE CASE FOR TRANSGENDER RIGHTS

by James Green and Dallas Denny

Just over a year has elapsed since Linda Buten's "Human Rights? Equal Rights? Special Rights" opinion piece appeared in **Cross-Talk** #66. So stunned and dismayed were we that the Chair of the Board of the International Foundation for Gender Education (for which Mr. Green is Vice-Chair) would write a column arguing against passing legislation to protect the civil rights of transgendered and transsexual persons (when Mr. Green received last year's Transgender Pioneer Award from ICTLEP and ETVC's 1996 Community Leader Award for his part in achieving the passage of San Francisco's protective ordinance) that we found ourselves unable to respond at the time. We decided to collaborate on this rebuttal to bring ourselves out of our malaise.

First of all, it is apparent that Ms. Buten's life as a financially secure crossdresser has somewhat insulated her from the bigotry, hatred, discrimination, and danger faced by other transgendered and transsexual persons. She writes that many in the transgender community "feel" that we need legal protections, and she questions the necessity of such protections, painting a picture of "special rights," implying that if we really want to be mainstreamed into society we should not be calling attention to ourselves and asking for special treatment.

It must be noted that even in those few areas like San Francisco, Seattle, and Minnesota where we do have legal protection, we are still fair game not only for those who, like Ms. Buten, willfully refuse to hire us, but for those who would fire, harass, persecute, rape, and even kill us. It doesn't sound like "special rights" to us that we should expect to live free from this kind of abusive treatment. The files of the National Transgender Library & Archive are filled with newspaper accounts of our brothers and sisters who have been convicted of crimes simply for being themselves, hounded by the press, fired from jobs they held for decades, denied custody of their children, refused medical care, and beaten on the streets and in their homes. Despite the insulation Ms. Buten has garnered from spending her days as a "good old boy" businessman who will not be told who to hire, she is not immune from

discrimination. Those of us who work for TS/TG human rights do not "feel" it is necessary to recognize the discrimination we face -- we know that *only* by naming it, describing it, and facing it head-on can we hope to eradicate it.

It is important to understand what legal protection for transgendered people really means. Ms. Buten's knee-jerk reaction against human/civil rights legislation reveals a bias that the conservative right wing has long manipulated to gain grassroots acceptance: hit the voters where it hurts ... in the wallet. That is why they use the "special rights" rhetoric, and why Ms. Buten refers to legal recourse and monetary damages as "special rights." What most people do not understand about the majority of protective ordinances is that they do not provide for complaint resolution through

How can we win the fight for our rights if our own leadership is prejudiced against us?

the courts. Complaint resolution is usually through Human Rights Commissions, and generally results in educational programs and consciousness raising, plus assistance for employers (for example) to help other workers gain compassion for the transgendered employee, client, or customer. Social service organizations, police and fire departments, and public hospitals are more directly affected by these ordinances than are small business owners and landlords. The transgendered and transsexual activists who worked (and are still working) to put this type of legislation into place know that its greatest value lies in its ability to raise awareness and help end the cycles of abuse and shame that have long plagued our community.

Yes, this type of redress does have a cost, and the money comes out of city (or state) budgets that are funded by tax dollars. So the rhetoric goes: "Do you want your tax dollars to pay for dresses, wigs, and makeup for deranged men? Do you want our businesses to be forced to hire a man in a dress? Or would you rather see that annoying pothole on Main Street filled at last so your elderly grandmother won't break her hip trying to walk to the grocery market?" And the voters are supposed to respond, "Let those bastards buy their own dresses; we want that annoying pothole filled. We want our tax dollars paying for the

greater good of society, not individual freeloaders. We got our jobs because we were qualified, not because we wore dresses. We worked for our dresses (and suits), let them work for theirs."

In fact, it is for the greater good that we fight for transgender rights, because the free access of all citizens to the rights and privileges of citizenship is what guarantees our freedom and our democracy. When we talk about transgender rights we are not talking about campaign promises of two wigs in every closet or forced hiring regulations; we are talking about the right of individuals not to be judged as deficient, incapacitated, unworthy, or unfit to hold jobs, to receive public services, to be parents, or to make legitimate purchases, simply because we are transgendered or transsexual.

As a transgendered person, Ms. Buten knows full well that our talents, experience, and willingness to work match and probably exceed that of the general population. And yet, not only doesn't she hire other transgendered persons -- she doesn't hire those she terms "minority goldiggers" who want "free money." She seems to think that if she did hire a transgendered worker, that person would be taking the job not to contribute an honest day's work for an honest day's wages, but only to be waiting for an opportunity to claim discrimination, file a lawsuit, and reap the rewards. Never mind that there are no rewards to be reaped. It seems more important to businesspeople like

Ms. Buten to prove to these "minority goldiggers" that their dream of instant riches won't come true: not only will they not get rich, they won't get work at all. That'll show 'em.

Arguments like these really serve only one purpose: to keep the people who are somehow judged undesirable from having an equal status in this society. And members of the transgendered world who argue on behalf of the economic elite are victims, too. They are victims of a type of hate rhetoric that insidiously divides our own community into camps of "haves" and "have-nots." Divided and economically oppressed, we cannot hope to win legislative battles that give us equal rights in employment, housing, and public accommodation. Equal rights, not special rights. Divided and hounded by shame because no one listens or takes us seriously, how can we be expected to raise our individual (or collective) voices in protest against inhumane treatment, public ridicule, physical violence, arbitrary firings, and denial of services? Or are we just supposed to roll over and take it again and again?

Is it "special rights" to ask that the people who kill transgendered people be brought to justice? Well, in San Francisco not too long ago a sister was murdered and her body dumped in an alley, and when the police came they laughed and told her friends that "she wasn't murdered, she just fell off her high heels." Is it "special rights" to expect decent treatment in a hospital during a

life-threatening illness? Well, in Mountain View, California, a pre-op brother was asked why he was binding his chest, and when he confessed to being a pre-op transsexual (because he felt he should be honest) his lifesaving medication was withheld long enough for his condition to appreciably worsen while every janitor in the hospital mopped the floor around his bed in order to get a good look. We are asking that this type of treatment stop. We are asking to be treated as human beings. These are not special rights, they are equal rights, and if you don't believe we need to fight for them you must be living in the land of Oz.

Furthermore, Ms. Buten's assumption (in her article) that all transgendered persons are "girls" is offensive to transsexual men. Rendering transgendered and transsexual men invisible reveals another level of bias, one that hampers understanding and education, one that holds some people back and gives advantages to others. In fact, whether Ms. Buten ignores the existence of FTMs due to a belief that (for example) transsexual men are not employment risks, or whether she simply never thinks about the lives of FTMs, it is appalling to us that someone in her position does not hold a more global and encompassing view of our community. This is all the more important because Ms. Buten is Chair of the Board of IFGE, an organization which is supposedly dedicated to bettering the lives of transgendered and transsexual persons. However can IFGE be effective in advancing our rights when its Board Chair does not believe we deserve any?

None of us can deny the need for education about transgendered and transsexual people among those who serve the general public. We believe that human rights work is a critical component of that education, crucial to our community's survival, strength, and dignity. We hope Ms. Buten will reconsider her position with respect to human rights, and that other readers who have been on the fence will feel more confident about supporting the public recognition of transgendered and transsexual people as deserving equal human and civil rights.



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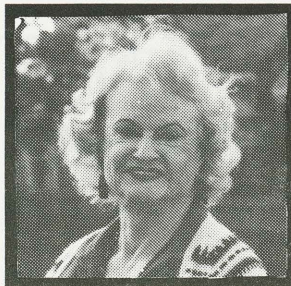


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THE GENERATION GAP AND CROSSDRESSING

by Virginia Prince, Ph.D.

The expression "generation gap" is a common one in our society which refers to the different outlook, interests and activities of the older and the younger generations. I have not previously seen the expression used in relation to crossdressing; however, it has come to my attention recently that there is one.

Now maybe it makes no difference to the CD whether "she" is read as a "he" in a dress or not. Things are more permissive these days, even though such reads in public places may pose a possible danger to the individual. But in a way it reflects on the community as a whole because people will see him as a man in a dress looking out of

place and will come to think of all other CDs in the same negative fashion. Seems to me that if we as a community are going to get anywhere in our struggle for acceptance, we all have a responsibility as individuals to put forth the best image that we can. If you pass without difficulty the problem is solved

because you are taken as just another woman. But if (unfortunately) you are not young, slender, shapely and beautiful of face and hair, you do run the risk of some people "reading" you. Now that probably won't make any difference because most people are too busy with their own problems to bother with making trouble for you, but such a person does create an image in the public perception about males trying to express some of their femininity. If this is done with taste and comfort with the dress and behavior of other mature women then it won't make any difference to anyone. Even if you are read people are likely to think well of your attempt at being a lady. If it isn't done well they may see you as making a caricature of women and they will resent it.

Back to the generation gap. CDs have a tendency to hark back to the kind of clothing, hairstyle, shoes, etc. that were in vogue during their late teens and twenties. I remember in the sixties when I was first publishing *Transvestia* I used to get a lot of inquiries as to where the writers could obtain bloomers. They hadn't been worn for many years but they were high fashion when the writers were young and therefore comprised a significant portion of their view of what it meant to get dressed femininely. Today fewer and fewer women are wearing heels and more and more of the younger ones are wearing canvas athletic shoes or even boy-style oxfords with thick soles. There are lots of CDs who just love high heels and I have to admit to being one of them. When you and I were young, heels were what a well dressed and attractive woman wore to almost everything besides working in the garden or waxing the kitchen floor. The same goes for lacy, satiny lingerie in a

day when lots of women wear cotton briefs that are plain (though possibly colored) and "jockeys for her" are widely sold.

This leads to a reasonable conclusion, namely that crossdressing may be on the way out as the present CDs get older. They will still remember femininity as they knew it for years. But the upcoming crop of young males are seeing their girlfriends running around to school, business, vacations and wherever in blue jeans, regular shirts or T-shirts and sweat socks and heavy shoes, their hair all stringy and looking as though it hadn't been combed in a couple of weeks. What will there be to envy, emulate and imitate? Sure, they will be male and therefore will be attracted to females and the psycho-biological differences between them will continue to operate, but most of the ways that have visually distinguished men from women over past centuries, and particularly the 20th century, will no longer be visible.

This isn't necessarily going to be a bad thing. After all, certain males were attracted to certain females and vice versa long before clothes, makeup and hairdos came into being and we can and will do it again. That is we will select our friends and mates on personality characteristics, abilities and activities over and above the basic animal characteristics of the ability of the male to support mother and child and the ability of their female to carry, deliver, nurse and care for offspring. But at the same time that visible indicators of gender are disappearing, the invasion of women into formerly masculine domains will go on and accelerate. With economic and social independence for women developing and with government and business help for child care increasing, the equality of the sexes, except for basic biological differences, is coming to pass. So what will women be looking for in men besides the fitness for parenthood mentioned above? I would guess that they will *not* be looking for John Wayne and his decedents. A man will be expected not only to give a woman a good sex life but also be a good companion, comrade and understanding friend. Most current men wouldn't qualify. But those persons who might today be CDs and who are able to cross gender lines and identify with women as CDs do would be in demand.

Let's face it: with lesbianism on the rise, with women's job equality developing, with service industries able to repair anything, what does a woman need a man for? Already the issue of same-sex marriage is up for discussion. Artificial insemination can make one member of a lesbian couple a mother, so while males are still necessary to produce sperm, that too is probably going to fade away. Geneticists and gene engineers will doubtless find ways of aiding one egg to fertilize another at which point males become completely unnecessary. The object lesson of this little bit of futurology is that men will have to become more like women in attitude, interests, communication, empathy and caring. Because women can find all of these in another woman and they don't need males like they used to.

One could write a whole science fiction story about how males are kept as sexual pets for the amusement of females and are dressed in silk and satin, splashed with perfume, made up to be as pretty as possible and in short be in the same position as a kept woman and mistress of a rich man is today. But if you think that pretty clothes, perfume, jewelry, makeup and bubble baths sound pretty good today ... such males tomorrow would not have anything to emulate, identify with or be envious of, so it would not be the dream scheme it sounds like.

So my suggestion would be for today's (and tomorrow's) CDs not only to develop their outward feminine identity but to work on their empathy with women and their understanding, caring companionship with them. I'd be willing to bet that if this were done the number of women who divorce men simply because they crossdress would drop dramatically. Women have bought into the man's idea of manliness and so when her man doesn't live up to it she can't adjust. But if, in several generations, men came to be the understanding, gentle, caring persons I have mentioned women wouldn't much care what their husbands wore or did because the male ideal would already incorporate those qualities.



Virginia Prince is a co-founder of The Society for the Second Self (Tri-Ess) and the former publisher of Transvestia magazine. She may be contacted at P.O. Box 36091, Los Angeles CA 90036.

"CDs have a tendency to hark back to the kind of clothing, hairstyle, shoes, etc., that were in vogue during their late teens and twenties."

Both males and females develop their ideas about the kinds of members of the opposite sex that they find attractive in the last of their teen years. This includes size, weight, color of hair and style of hairdos, clothing, interests, social attitudes and other things. These yardsticks stay with us with only minor modifications the rest of our lives. Of course, as styles change in the larger society as we grow older we are forced to either change our standards slightly to adapt to the new conditions or to continue in our old ways and thus become a little out of step with the times. In opposition to this is the fact that since we are such a youth conscious culture, not only young but middle-age CDs tend to want to imitate what the young women in their late teens and early twenties are wearing in clothing, hairstyles, shoes, etc. This is understandable since they were deprived of their "girlhood" as it were -- that period of life when young females are becoming women, giddy with life and generally feeling their oats.

So here is a young woman of say 24, about 5'6" and weighing maybe 125 pounds, with long blonde hair. She is wearing a tight leather miniskirt and looking very "sexy" in it. Then here comes a CD of about 6'1" weighing 175 or more who is wearing a similar skirt with 4 inch heels and a long blonde wig. What "she" thinks she looks like and what she actually looks like are probably two entirely different things. What "she" would like to wear and look like is certainly up to "her" but what she likes to see in the mirror is not necessarily what others in the outside world would see in reality. Such an outfit would involve probably an instant "read."

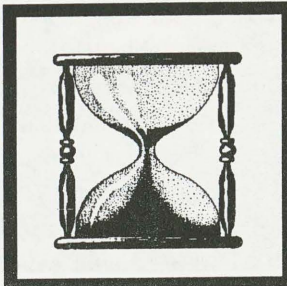


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HIS/HERSTORY

HERE'S LOUISE ...!

by Charles Pierce

[Editor's Note: To the best of our knowledge, this is the same Louise Lawrence that figures prominently in the history of Virginia Prince (pp. 10-12, Transvestia #100). While researching another installment of his "Back Then" feature for a future issue of Cross-Talk, Charles Pierce unearthed this photograph and elaborates:]



In this photograph, we are at Ann's 440 night club in San Francisco in 1956. (I'm guessing it was New Year's Eve.) I did not work in drag at that time, only using "props" -- in fact, what I'm wearing in the picture is what I wore on stage -- three 15-minute shows a night. I was on the bill with Skip Arnold, Frank Jeffries, Mel Young and as Master of Ceremonies, Ty Bennett.

Louise was married to a woman named Gay (she wasn't). Somewhere -- I don't have it -- there's a picture of Louise in halter and jeans, on a scaffold painting her house! She passed on quite a few years ago.

Skip Arnold still lives in Florida; he probably knows more about her than I do. Louise was a friend of Skip's and he didn't tell me "he" was a crossdresser ... when the photo was taken I thought "she" was a she!

The Bearded Lady

by Ricky Hunt
Illustration by Rita

[Editor's Note: This month's column is a reprint of the one that appeared in Cross-Talk #19 (September 1990).]

I saw another one today. I was driving along a country road and over there on the left, by the well kept farmhouse was another of those rather weird examples of modern art known as the "moonie." Have you ever seen a moonie? No, I am not talking about some earnest and well scrubbed youth in the airport lounge selling flowers for the Korean Messiah, but rather the mushroom shaped and gaily painted depiction of someone's legs and nether regions that are sprouting on lawns all over like, well like mushrooms. Perhaps these decorations have not made it to your part of the world yet, but It Is Only A Matter Of Time. (Read that pretentiously, as befits the Capitals.)

From a distance a moonie looks like an overgrown mushroom sprouting on the lawn after a night's rain in the heat of summer, but as you approach near enough to make out the detail it resolves into the classic moon position as seen out the rear window of a '55 Chevy after the prom and before the cops return the offender to his parents' custody. A uniquely American art form, to say the least.

But why, you might ask, am I describing Modern American art when you expected a dissertation on transvestism and the ramifications thereof? Well, keep your panties on and I will endeavor to explain. You see, the mushroom outline of a moonie is most pronounced when the figure is wearing a skirt, so there are many moonies out there with brightly colored skirts exposing various amounts of slip and panties.

I suppose it depends on how liberated (or kinky) you are as to how much you want your moonie to let it all hang out. But while the moonie that inspired this dissertation had only a modicum of exposed white frills and no evidence of more private undergarments in view, it had markedly hairy legs and combat boots. That's what I said ... a skirt, hairy legs and combat boots.

Just why is an obviously prosperous farmhouse in the middle of nowhere sporting such an ornament on the front lawn? Why not a pair of pink flamingos or a lawn jockey? I might expect a duck with counter-rotating propellers for wings or even a plaster deer, but hairy legs



and combat boots below a skirt?

Then it hit me. Remember a while back when there was a bit of controversy about finding a discrete logo that would identify the bearer as one of your sisters without trumpeting the message to the world? I, along with many others, was a bit leery about anything like that because it would inevitably become public knowledge and the glaring light of day would enter our unwilling closets. Sure, I would like to know my sisters, but a post office box is safer. I had a devil of a time not stopping to ask, but I feel sure that one of my sisters must live there, and she had solved the dilemma with a logo that would never be penetrated. After all, there are no standards set for moonies, and it seems the more bizarre the image the better the chance the artist has of selling it. So who is gonna notice one more crazy moonie, I ask you?

It seems appropriate too, since a lot of us enjoy the clothes and, for one reason or another can't shave our legs or don't have the time to do more than quickly slip on a bra and dress for a half an hour once in a while. This is especially true when the doorbell rings unexpectedly. If there is a more unsettling period of time than the high speed strip and redressing before you can answer it, I would like to know about it. You don't need knee-length leather boots with 5" heels to make it any more exciting, do you?

So those of you who want to let our portion of the world know what is hidden in your closet, run down to the lumber yard for a sheet of plywood, get out the paintbrush and all that leftover paint in the basement, and get cracking. And don't forget the hairy legs and combat boots.

QUESTIONS? COMMENTS? FEEDBACK?

We're reachable via the Internet ...

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THE ADVENTURES OF KAREN

by KAREN ANN MICHAELS



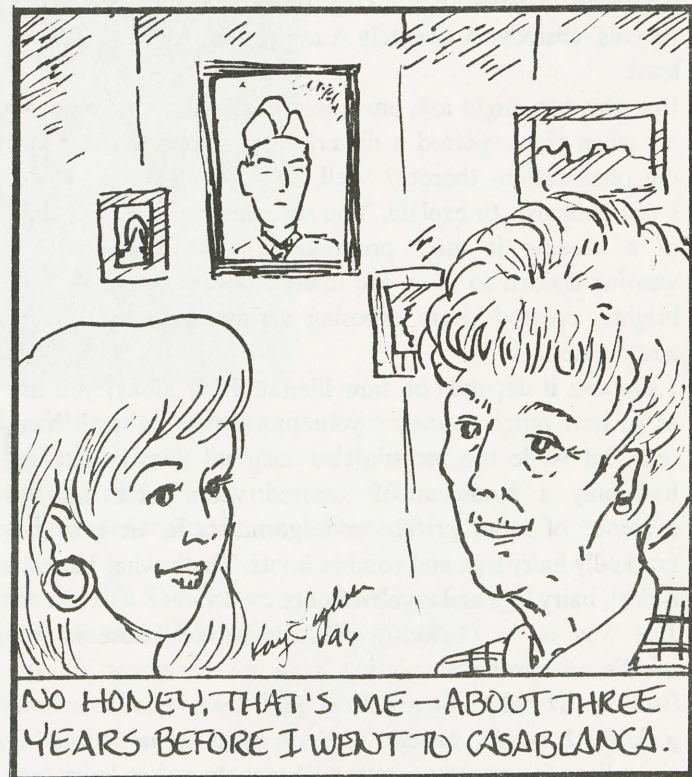
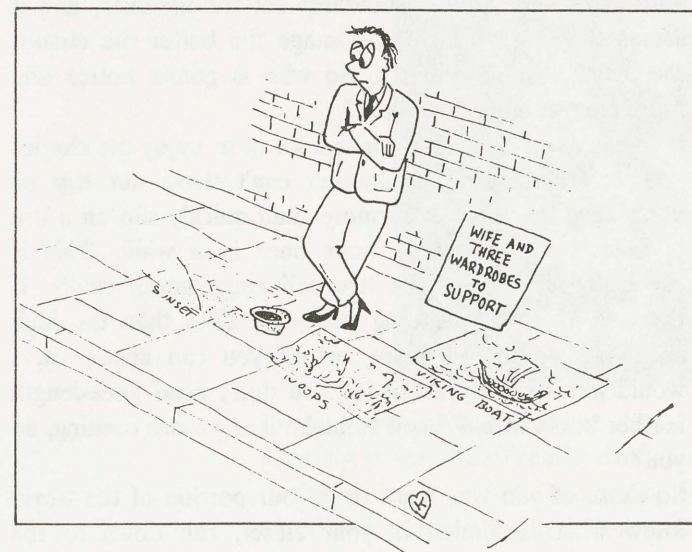
PANDORA'S BOX

by Amy Sakurai



WHAT'S ON THE TV TONIGHT? by Christine-Jane Wilson

THE PASSING SCENE by Kay Lightner



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GREAT MOMENTS IN TV HISTORY

from the archives of Ralph Judd



Gender-bending through the years on *The Carol Burnett Show*, CBS ... 11/3/69: Carol, Vicki Lawrence, and Harvey Korman masquerade as the Marx Brothers ... 11/1/72: Carol visits the circus' half-man half-woman (Vicki) and bearded lady (guest Anne Meara) ... 12/9/68: Carol in male drag for a sketch with guest Imogene Coca.



TRANSGENDER TIPS

DEVELOPING A FEMALE VOICE, Conclusion

by Melanie Anne Phillips

VOCABULARY: Think about the phrase, "I got a pain in my gut." Who would say that, a man or a woman? A woman might say, "I have a pain in my stomach" or, if she really wanted to be obnoxious, "my tummy hurts ..." (*Gak!*) The point is, that some words are more masculine or feminine than others. Part of this again derives from the brokering of power. For example, a man usually "wants" something while a woman "would like" something. "Want" means "lack" and implies "need" which further implies the right to have. This reflects the aggressive side of the power equation. On the other hand, "would like" states a preference, not an intent, and therefore runs the idea up the flagpole to see if anyone is against it before acting. This reflects the submissive side of the power equation.

You can notice the difference in the way men and women will order at the speaker of a drive-through fast food restaurant. A man will say "I want a Big Mac" whereas a woman will say "I'd like a salad, please."

This point was driven home to me when I was working on a movie as a Director of Photography. When I worked this position as a man, I would just tell the crew exactly what I wanted and they would hop to! But on the first day of this two day shoot I was working with a crew I had not met before. *And* it was my first DP job as a woman. So, I went to work as usual, telling everyone exactly what I wanted: "I want a 1K mini in that corner as a set light and a half-K kicker with a yellow filter as a hair light." Nobody moved. I looked around wondering why nothing was happening. Finally I just said "Okay, let's go to work" and they did. But they went ever so slowly. And the more I told them what I wanted, the slower and less precise they became.

At the end of the day, we had only accomplished half of what I had wanted to. We were *way* behind schedule. These guys had moved five times slower than I was used to. So I went home and thought about it and then it hit me ... What if they didn't like being told what a woman "wanted"? So, the next day, I brought the crew together and said, "Today I'd like to put a little light back there to light up the set and could you rig something to get some yellow light on her hair?" They looked at each other wondering if this was the same person, then the crew captain said "Okay, let's get to work" and they moved twice as fast as

the previous day.

By the time we were finished we had made up all the lost time. Somehow by my telling them what I "wanted" I had emasculated the crew, because I was putting myself above them in skill. But by telling them what I'd like, they worked to give it to me. Of course, they still worked only

Melanie Anne Phillips' series on voice training concludes with advice on femme vocabulary, grammar, and body english.

half as fast as they would have when I was a male DP, but at least it was twice as fast as the day before. So, as a woman, you're going to have make workers not give you the same effort you would get as a man, but at least you can limit the damage by telling them what you'd like, even though you know exactly what you want!

Now another thing men do is slur. They might say, "I hafta gota the store." "Hafta" is not a word! "Gota" is not a word! A woman might say, "I have to go to the store." Or even more often, she might say, "I *ought* to go to the store." "Have to" is driven by need. "Ought to" is driven by should. It's really a question of instigation vs. obligation and is yet another example of the "power equation" in our society. Look for those power words and if you want to be feminine, avoid them like the plague.

GRAMMAR: Grammar deals with sentence structure and parentheticals. Keeping with the power equation concept, men are supposed to be assertive in our society, women submissive. Women can have moods, but not opinions. Men might say they were "going to do" something, but women would say "I'm thinking of doing" something.

Now, I use the terms "men" and "women" because those are the standards for our society by sex. But it is really (like all of these points) a matter of masculine vs. feminine. It is the issue of cooperation vs. conflict. This article is not about breaking stereotypes, but *becoming* a stereotype. Once you have arrived, believe me, you will find *lots* of reasons to break them ... but first you must go to the extreme and then tone it back.

Keep in mind that there is hardly a woman alive who does all these things. But by using most of them regularly in

different combinations, you can have your overall speech pattern fall more within the feminine range than it does now.

BODY ENGLISH: The last area we will explore is simply the way you move when you speak. Body english supports voice and voice supports body english. If a feminine voice is like a song, feminine body english is like a dance. When you put the song and the dance together, they create harmonies between them that underscore and counterpoint, making the entire process a symphony.

The most interesting part is that voice and body english actually change each other. Try saying something while standing absolutely still. Then try speaking with broad gestures. You will hear a difference in your voice just because you are moving.

Many gender folk using the phone get so nervous they freeze up physically and it can be heard loud and clear in their voice. But if you move in rhythm to your thoughts, your voice will follow. Even on the phone you will sound more feminine *and* more human!

So, this is what I have to offer from my personal experiences. I hope you find it of interest and use. Again, if you feel you could benefit from some "real time" instruction, you can order my 49 minute VHS video, "Melanie Speaks!" for \$20 cash, check, or money order, post-paid, by sending to: Melanie Anne Phillips, P.O. Box 295, Burbank CA 91503. And you can call for a sample of what this voice sounds like by calling my answering machine at (818) 840-0381.

Good luck to you in your journey and my best wishes for the future you desire.

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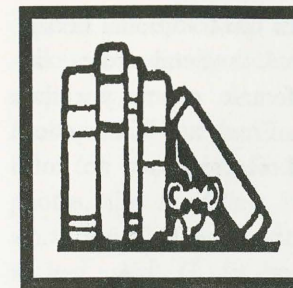
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Alternative Presses

by Kimberleigh Richards

When Bonnie Bullough passed away in April, it happened that the next book on my stack to be read and reviewed was a copy of *Cross Dressing, Sex, and Gender* (Univ. of Pennsylvania Press, 1993, ISBN 0-8122-1431-5) which I had noticed on the bookshelf of the office she and husband Vern shared at the University of Southern California when I was there last year as a guest lecturer. Realizing that I had not reviewed this book in the two years it had already been in print, I obtained a copy (and it *still* took me several months to get to it!).

Although I am finally writing this at the beginning of June, it is not due to further procrastination on my part. Rather, it is due to the fact that, as academics, the Bulloughs have written this in a manner reminiscent of a doctoral thesis and that means it took me a few weeks to get through it (mostly while riding buses here, there, and everywhere). And I do not consider one second of that time to be wasted: not before or since was there published a more complete look at virtually *everything* that is known about transgenderism.

Don't take that last statement lightly. This is, in my opinion, *the* definitive work on the subject, which surprises me not one bit, knowing the thoroughness Vern and Bonnie have always taken in their work. In *Cross Dressing, Sex, and Gender* the Bulloughs operate from the position that crossdressing has always historically been influenced by cultural and sociopolitical values, and they have found many familiar and lesser-known names in history to prove their point in the early chapters (which take up roughly half the book covering everything from early mythology to Middle Ages' social status based on gender presentation, then the gender-bending of the 16th and 17th Centuries and its evolution into the varying tolerance of the 18th and 19th Centuries, setting the stage for the discussion of the modern transgender phenomenon).

For example, those readers who have wondered who Elagabalus -- pictured on the cover of *Cross-Talk* #76 -- was, will find him discussed as part of an overview of the Roman Empire, as well as the emperor Nero's attempt to become the first male to become pregnant. The only known female Pope, the male "actresses" of Shakespeare's day, the Abbe de Choisy, British Army surgeon James

Barry, and the duo Ernest Boulton and Frederick William Park are all discussed, along with many others who had similar stories but are not as often cited. The Bulloughs, in this way, make it perfectly clear to the reader that gender dysphoric behavior is hardly a modern-day invention, even if the term itself is.

The remainder of the book explains how the medical model for transgenderism has developed in the past 100 years, and how early research into homosexuality and fetishism made possible the discussion of crossdressing and transsexualism. The pioneering work of Magnus Hirschfeld is examined in great detail, as is the later work of both Robert Stoller and Harry Benjamin. Perhaps of greatest importance is the devotion of an entire chapter to explaining the differences and similarities of drag queens, female (and male) impersonation on the stage, and the concept of "gender-bending" as it spread from the gay community to the straight community in the years following Stonewall.

Transsexualism is given a chapter separate from all of the "gender presentation" material, in order to give a treatment that distances itself from crossdressing and other transgender behaviors, while still acknowledging its connection to them. Similarly, the relatively recent "organization" of the transgender community is separated from the other chapters, beginning with Virginia Prince's well-known history and continuing through the emergence of fantasy fiction and the later research by Richard Docter and his peers.

The book concludes with the authors' views about therapy for crossdressing, eloquently expressing their opinion that it is only in need of treatment where "obsessive-compulsive disorder" is a factor. One can only hope that, since the Bulloughs have spent their lives researching the subject, that their words will have lasting impact on how the medical community reacts to us.

Cross Dressing, Sex, and Gender is not just a book for scholars and educators; it is also a book for nurses and physicians, feminists and the gay/lesbian community, crossdressers and transsexuals, and even those members of the "unwashed masses" in the mainstream who might hope to gain a better understanding of us.

I only wish Bonnie had lived to hear how much I appreciated it.



Before I continue, a quick review of a book Charlene Day read a little while back:

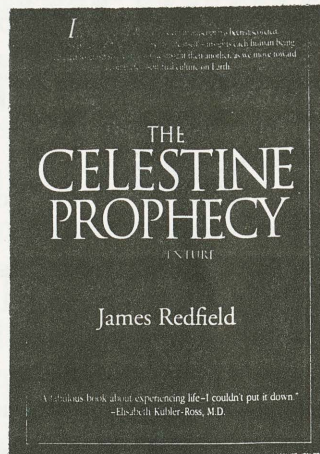
The Celestine Prophecy by James Redfield (Warner Books, 1993, ISBN 0-446-51862-X) is a very strange book. I originally read it because of my interest in pre-Columbian history and archeology. But, it was not what I expected,

instead purporting to tell of the author's attempt to find an ancient Peruvian manuscript and to learn its nine insights, which are supposed to lead mankind to a higher order of spirituality.

Redfield's efforts to find the manuscript are hampered by government and church leaders who want to suppress the manuscript, fearing its effect on the existing order of things. The theme of the book is that as people adopt all the insights -- a mixture of conventional wisdom and mysticism -- they will be able to tie into a universal energy field and eventually the world will achieve a higher level of spirituality.

In one chapter of the book, there is a passage of interest to crossdressers. A woman that Redfield meets explains that the mystical energy that we can tap as an inner source is both male and female. Relationships between male and female deteriorate because they have not tied into this field. She says "the problem starts in our early family. Because of the energy competition there, none of us were able to complete an important psychological process. We weren't able to integrate our opposite sexual side."

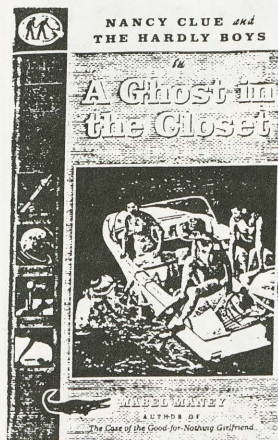
When I finished *The Celestine Prophecy* I wasn't sure of what is the truth and what is merely a good story. The above passage is not in itself a good reason to recommend this book to crossdressers, but if you have an interest in mysticism, you may enjoy it.



□□□

Thanks, Charlene (I think).

Imagine, if you will, a topsy-turvy world where gay relationships are the norm, gender bending is not considered odd, and females are the more "competent" sex. Now imagine our world of the 1950s twisted to fit that reality, and then drop the Nancy Drew/Hardy Boys novels into the middle of it.



What you would have as a result is the world Mabel Maney has created in her novel *Nancy Clue and the Hardy Boys in A Ghost in the Closet* (Cleis Press, 1995, ISBN 1-57344-012-4). It's a world where in the very first sentence of the first chapter, the butch half of a newlywed lesbian is mistaken for a young boy ... and not just any boy, but Frank Hardy himself!

Without giving away any of the

delightful plot, twisted wickedly from the traditional books of the genre, the switching of societal roles is ever-so-amusing. Nancy and her female chums are the ones who solve the mysteries, while Frank and his brother Joe always seem to either need rescuing or are off shopping. What a hoot!

If you love clever satire, you'll enjoy this book.

□□□

Those of you who have been here since the beginning of the year may remember a one-time entry on our comics page in issue #76 by David Kelly (actually, an excerpt from his *Steven's Comics #2*) in which Steven, a gay youth, imagines himself as several female television characters.

His saga of gay teen angst continues in the third installment, which David sent me recently, and although the only real gender-bending is done by his Greek friend Christopher, who wears an authentic costume for show-and-tell in one episode (and is told he "looks like a girl" because the costume has a skirt) and later puts on one of his mom's dresses while Steven is on a sleepover at his house, the message is universal and carries over to the transgender experience; if you feel different growing up, it's difficult to fit in.

If you agree that this is a good reason to spend \$3.00 for *Steven's Comics #3*, then send \$6.00 more for the first and second books, plus the anthology *Boy Trouble* which contains work from both David and Robert Kirby (especially since Steven appears in a prom dress dancing with Christopher on #2 and fantasizes himself as Wonder Woman on the cover of the anthology).

David is accepting orders via DK Press, P.O. Box 1450, Chicago IL 60690-1450.

□□□

And now, my "what the ...?" entry for this month.

Madeline Rose's Drag History and Penpal Newsletter is a xeroxed jumble of poorly-screened (when screened at all) photos of various drag performers and famous transgendered people, interspersed with sketchy historical pieces, book reviews, and other assorted odds and ends. This is another one of those 'zines without a clear focus (or even a clear xerox copy); the sample they sent me had Lady Godiva on its front page and several pages of Mae West photos at its end. In between were photographs of silent film star Bothwell Browne in drag (autographed to Mack Sennett), Christine Jorgensen, Les Ballets Trockadero de Monte Carlo, Renee Richards, Julian Eltinge, and several movie stills (again badly xeroxed, without screening).

The creator of this hodge-podge, F. Michael Moore, is also the author of the 1994 book *Drag! Male and Female Impersonators on Stage, Screen, and Television* (McFarland & Co.) which happens to be in my box of books I haven't read and reviewed yet. My initial examination of that book leads me to believe that Moore has a good working knowledge of the subject, and he apparently is quite

capable of expressing that knowledge eloquently ... which makes this disappointment of a newsletter all the more surprising.

Perhaps if Moore had invested a small part of his royalties from his book into finding a copy store that can screen photos, the *Madeline Rose* newsletter would have been worth the \$3.00 per issue (\$30.00 for a year's subscription) he had asked. (I use the past tense because, an hour after writing my review, Dallas Denny at AEGIS advised me that she had received an announcement from Moore that he wasn't going to publish any more newsletters.

Maybe I'll ask him to write some historical pieces for *Cross-Talk*; at least we know how to screen photos ...

NOTICE:

As of May 28, 1996, *Cross-Talk* has lost access to the shared fax machine at (818) 347-4190.

If you have faxed us anything since that date, we did not receive it. We apologize for the inconvenience.

We suggest the use of Internet e-mail whenever possible; our address is <kymmer@xconn.com>. If you must fax us, please call us on our voice line at (818) 907-3053 and we will make arrangements to receive your fax.



... has been around as long as the movies themselves!

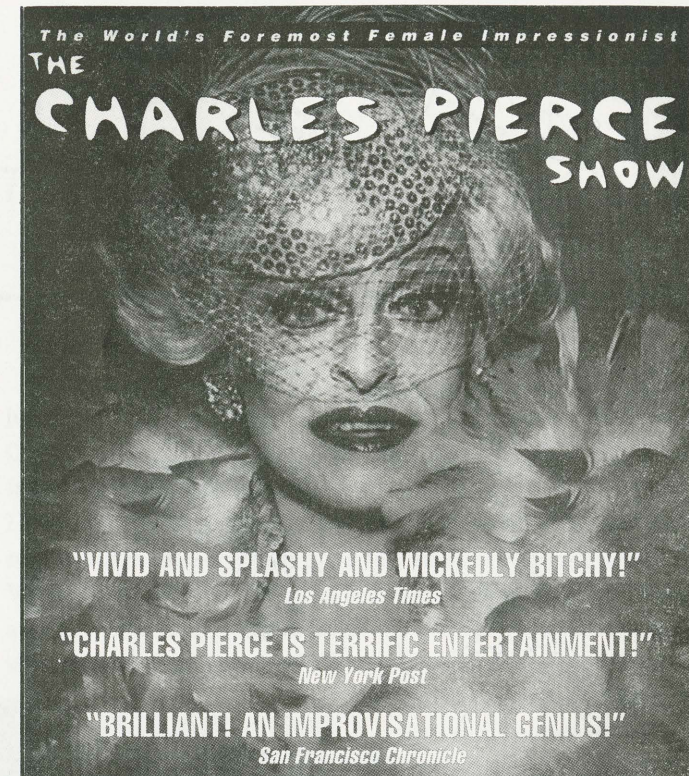
And you can enjoy some of the great cinematic drag moments with Ralph Judd's books *Drag Gags* and *Drag Gags Return*, both of which feature old movie stills showing female impersonation. The sixty photos in each book all have had fictional humorous captions added, and include identification of the actor, title, studio, and year. Or order Ralph's ten postcard set *Gender Pending*, featuring vintage movie lobby cards with drag scenes.

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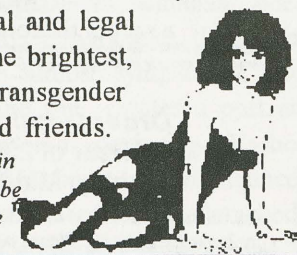
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Cartoons by Christine-Jane Wilson

A book of nearly 100 cartoons drawn by Christine-Jane Wilson. In the magazine 'Forum', editor Isabel Koprowski wrote: "the answer is not East-Enders, you'll be glad to hear, but delicious feminine clothing such as lacy bras, six-inch stilettos and the sheerest of stockings."
"What's on the TV Tonight" is a charming cartoon book depicting transvestites in a variety of amusing situations. Because it is the creation of a TV, none other than Christine-Jane Wilson, the editor of *The Glad Rag*, the book always laughs with, not at, transvestites. The author draws on her own experience, as well as her imagination, to produce cartoons showing the dreadfully embarrassing things that can happen to TVs, whether in social or family context. But it's not blushing all the way: some pages glow with the positive pride a cross-dresser may feel when found out unexpectedly.
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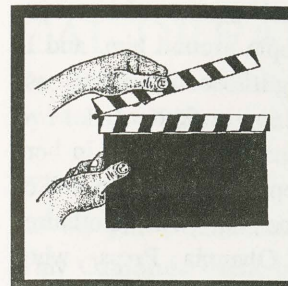
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MOVIE REVIEW

I SHOT ANDY WARHOL

by Diane Chaplin

When Andy Warhol mused that in the future everyone would be famous for fifteen minutes, he could not have anticipated that Valerie Solanas would earn her fame by shooting him. To be fair, she did it only as a last resort; God knows she tried everything else to get Andy to make her famous. Now her life and crime are dramatized in *I Shot Andy Warhol*, which Warhol might have found the perfect movie title, combining as it does the deadpan, the sensational and name-dropping.

Solanas walked into the Factory, Warhol's studio, on June 3, 1968, pulled out a gun that was given to her by a guy she met in a mimeo shop, and fired on America's most famous artist. "Jesus Christ, now she's shot somebody," one of Warhol's assistants says. (One expects Warhol to summon his strength and gasp, "Not just somebody.") When the police ask her why she did it, she says she has "a lot of real involved reasons." She sure does.

In following the life of Valerie Solanas from her wounded childhood to her moment of vindication, director Mary Harron and actress Lili Taylor go inside the mind of a woman who was deranged and possibly schizophrenic, and follow the logic of her situation as she sees it, until her act is revealed as the inevitable result of what went before.

Solanas, who was abused as a child and worked her way through college as a prostitute, comes across as a gifted woman who never quite loses a wry sense of humor. After a short career on her college paper (she writes columns arguing that females can reproduce without males and should do so), Valerie takes on Manhattan; she writes plays, does readings in

luncheonettes, and is befriended by Candy Darling (Stephen Dorff), a transvestite who takes her for the first time to the Factory.

Dorff, by the way, comes across so great in this role he makes Nathan Lane seem positively oafish by comparison. Warhol (Jared Harris) finds her as interesting as he finds anything. He puts her in one of his movies (*I, a Man*), and she emotes on a staircase of the Chelsea Hotel -- too hot



Andy Warhol's transvestite screen icon Candy Darling, as portrayed by Stephen Dorff.

for Warhol's cool. She writes a play and hopes Warhol will produce it, but her precious typed playscript is tossed behind a sofa at the Factory, and when no one will return it to her, Solanas begins to get angry.

At this point, she is essentially a bag lady, living and writing on the roof of a building, and supporting herself by prostitution and by selling copies of her radical lesbian feminist polemic, *The S.C.U.M. Manifesto*. (The initials stand for "The Society for Cutting Up Men.") Her friends, including a sometime lover named Stevie (Martha Plimpton), try to help her, but no one in this self-obsessed world really sees her, listens to her and cares.

Harron, a first-time director who co-wrote the screenplay with Daniel Minahan, does two remarkable things in


her movie: She makes Solanas almost sympathetic and sometimes moving and funny, and she creates a portrait of the Factory that's devastating and convincing. Warhol emerges as a man whose entire being -- intelligence, sexuality, artistry -- seems concentrated in his detached, bemused gaze. (If Andy ever got a tattoo, I hope it read "I

Jim Bridges

COSMETIC WORKSHOP ON THE ROAD

LOOK FOR JIM AT THESE UPCOMING NATIONAL TRANSGENDER EVENTS:

- SOUTHERN COMFORT
- FALL HARVEST
- TRI-ESS HOLIDAY EN FEMME
- TEXAS "T" PARTY
- CALIFORNIA DREAMIN' / IFGE CALIFORNIA PRIDE
- ESPRIT '97
- BE ALL WEEKEND

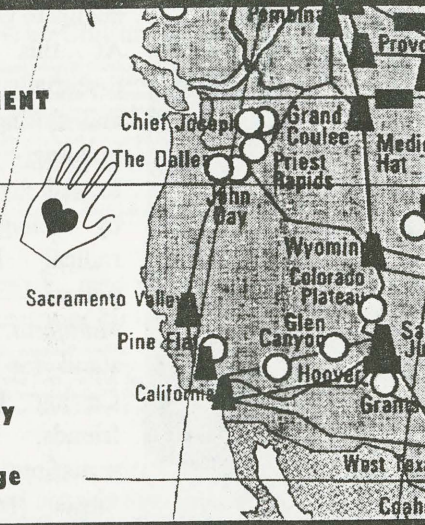


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like to watch.") He fears personal contact; he snaps pictures and makes tapes of the people around him, and I imagine him later, alone, arranging those documents as an entomologist might pin butterflies to a corkboard.

Solanas, on the other hand, is passionately engaged in her life. She says she hates men, but depends on two to make her famous: Warhol, and Maurice Girodias (Lothaire Bluteau), the publisher of the Olympia Press, who prospered in the 1950s and 1960s by publishing pornography with literary pretensions, and literature with pornographic pretensions. (His list ranged from *Lolita* and *The Ginger Man* to *Harriet Marwood, Governess*.)

Of all the literary dinners ever shared by authors and their publishers, the encounter between Solanas and Girodias must rank as the most unlikely. Solanas wanted a publisher for her manifesto; Girodias wanted to find a new trend to ride, now that porn was becoming commonplace. Desperately poor, Solanas signed a contract that gave her an immediate cash payment, and then became obsessed with the (correct) notion that Girodias planned to steal her work for a pittance.

Everywhere she looked, more presentable feminists seemed to be taking her ideas and running with them. Watching bra-burners on TV, Valerie complains, "They got their message from me." She bombards the Factory for the return of her play. Brushed off by Warhol, told by Candy Darling that she's been "excommunicated," Solanas walks into the Factory and starts shooting.

Lili Taylor plays Solanas as mad but not precisely irrational. She gives the character spunk, irony and a certain heroic courage (the sight of her typing on her rooftop, the wind rustling the pages of her manuscript, is touching). *Variety* calls Taylor "the first lady of the indie cinema," and in one independent film after another (*Mystic Pizza*, *Dogfight*, *Household Saints*, *Arizona Dream*, *Bright Angel*, *Short Cuts*) she has proven herself the most intelligent and versatile of performers. If you had to look at all of the films of one actor who has emerged in the last ten years, you would run less chance of being bored with Lili Taylor than anyone else.

Some audience members, I'm sure, will not be in sympathy with *I Shot Andy Warhol*. They will find it the story of a pathetic madwoman who shot an emotional eunuch. And so it is. But not any madwoman and not any eunuch, and that is the gift art can bestow: to show us the person beneath the skin, and to reveal that even the strangest behavior is often simply a strategy for obtaining what we all require, love and recognition.

No MPAA rating (mature themes; intended for adults and older teenagers). Starring Lili Taylor, Jared Harris, Martha Plimpton and Stephen Dorff. Directed by Mary Harron. Written by Harron and Daniel Minahan. Produced by Tom Kalin and Christine Vachon. Released by Orion Pictures. Photo credit: Christopher Makos.

CAL DREAMIN' BRINGS ITS HEART TO SAN FRANCISCO

Exclusive to **Cross-Talk**

by Melanie Yarborough

This year's California Dreamin' showed itself to be a truly California event by bringing its show to "the city by the Bay". Organized by Powder Puffs Of California with the co-sponsorship of the San Francisco group ETVC (Educational TV Channel), this year's event featured many new and innovative transgender workshops, as well as a famously transgender friendly city as a location.

Event planners conceded that the decision to hold the sixth "Dreamin'" in San Francisco was a controversial one. It had been held in Burbank for the first five years; the move further North risked alienating some in Southern California concerned about travel distance. Happily, this was offset by the enthusiastic participation of many sister groups from Northern California as well as the southland. Among these were Diablo Valley Girls in Walnut Creek, celebrating their fifth anniversary next month. The Rainbow Gender Association in San Jose goes back even further to more than ten years; as they put it, "anyone who attends a meeting becomes a member by acclamation." The Sacramento Gender Association also sent representatives, and there were sisters from as far away as Utah, Texas, Louisiana, Florida, Michigan, New York, and even Hawaii and Germany.

Featured seminars covered the broad spectrum of community matters. Cindy Martin presented a session on cyberspace, and noted researcher Dr. Richard Docter spoke on the current state of gender studies. Transsexual issues covered insurance, transition in the workplace and hormone use, and noted SRS surgeon Toby Meltzer, M.D. spoke about facial plastic surgery and current techniques. Vendor and longtime community friend Jeanie Adams taught basics of accessorizing, speech therapist Maureen O'Connor elaborated on the development of female voice, and deportment consultant Wilhelmina Beins constructively critiqued appearance and movement in a unique session.

Community member J.J. Allen (former PPOC president Justine Sahnjay) was present for a signing of her new book *The Man in the Red Velvet Dress*, soon to become a classic. Female-to-male issues were addressed by James Green, and the history and practices of FTM crossdressing were delineated in an intriguing seminar by Francis Vavra, known for his regular column in the ETVC newsletter *The Channel*.

San Francisco proved to be an inspired choice for this year's "Dreamin'". The Bay Area groups -- especially ETVC -- have a history of hospitality, having hosted the 1989 IFGE convention. Rumors have it that ETVC has

expressed an interest in hosting again in 1999, with the theme "One More for the Millennium". Time will tell ...



FRANCIS VAVRA ON FTM HISTORY, ISSUES: One of the oldest and most well-known historical female-to-male figures was Joan of Arc. She fought for the French in their war for liberation from England, wore

A report on two of the many presentations at the 1996 edition of California Dreamin'.

male armor, and led men into battle at Dunois and Compiègne. She was ultimately captured by the English, who denounced her as a sorceress and burned at the Stake in May 1431.

"She was not burned just for political reasons, but because she crossdressed" and threatened their male power, noted Francis Vavra at an intriguing workshop on F2M issues. When pressed to describe himself, he decries labels as limiting and says "I'm a bisexual male spirit in a woman's body." Francis has been an ETVC member for the past 7 years and has served as Education (and later Outreach) co-chair. He was the first "Mr. ETVC" at the 1994 Cotillion, and is a member of the group FTM International.

In transgender history, there are just as many instances of women passing as men as vice-versa. However, many had the goal of blending into male dominated society and empowering themselves. Self-disclosure could threaten that ability, and so much of their history is unknown. Nevertheless, there is still much extant material.

In the 18th and 19th centuries, many women crossdressed not for sexuality or eroticism, but for the freedom it allowed them. As males they were more mobile, and able to travel unescorted. FTM transvestism was such an unknown phenomena to many people that a crossdressed female almost always passed as a boyish-looking man. There have even been stories of female couples who traveled as a heterosexual couple, with one presenting as male.

FTM entertainers have been unfortunately sporadic; in early 20th century vaudeville there were some such as Vesta Tilley. However, they soon fell out of favor with the fickle public, and men impersonating women took over

completely until the 1980s. Still, some classic moments in FTM cinema include Marlene Dietrich's tuxedoed visage in *Morocco* and Barbara Streisand in *Yentl*. Many current performance artists carry on this work, including Tracey Ullman, Lily Tomlin, Nicole Zaray and Shelly Mars. And in Japan, there is even a form of theatre called *takarazuka* where Japanese women present as men. They even have throngs of female admirers. Why? Because, as some Japanese women explain, unlike most males, they truly behave as gentlemen.

There are many challenges for women gender-bending as men. Diane Torr, a performance artist in New York, gives a Drag King Workshop for women who want to experience life briefly as male.

Body language is one key issue. Women automatically keep close personal space and try to be as self-effacing as possible. Men by contrast will aggressively take up more space than is theirs, crowding into other's bus and subway seats, sitting with arms and legs spread out, taking up half the sidewalk, etc. Women also have greater eye-contact. Men do not, as it can be interpreted as either confrontational or homosexual. Some FTM crossdressers have been known to present initially an exaggerated male image, as do many male-to-females. They can be flashily dressed Don Juans or tough leather men or bikers; but many later tone it down to more typical male figures.

Francis also shared personal experiences as a transgendered male. Francis usually works as female, but noticed a significant difference when presenting as male. Many male co-workers and supervisors felt their role was being usurped and threatened. Some female co-workers were also uneasy at the sight of a male dressed figure in the ladies' room. Ironically, many closeted lesbian workers came out to him, saying "You have such courage" ... ironically confusing gender identity for sexual orientation. In time, Francis has noted a series of rewards and punishments. When attired as female, lavish praise was

given. When attired as male, there was a coldness and latent hostility.

In conclusion, Francis complains that "psychologists and psychiatrists say we don't exist," and they cite the lack of FTM case studies. Yet however unseen, the female-to-male community continues to grow and organize. It is an integral partner in the current MTF-dominated transgender community as a whole.

JAYNE THOMAS STRESSES CHALLENGES, RESPONSIBILITIES FOR THE TRANSGENDER COMMUNITY:

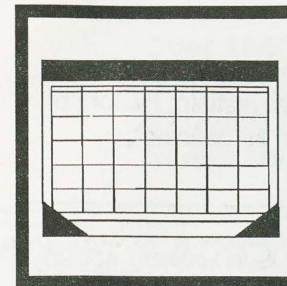
Jayne Thomas, Ph.D., likes to relate one of her favorite stories about a class she taught on Human Sexuality. She once posed this question to the students: "If you woke up one day in a body of the opposite sex, not *would* you live as that sex, but *could* you?" One of the girls when asked replied tentatively that she might not like it, but could probably live as a man. Then, turning to a strapping football player, Jayne asked if *he* could live as a woman. "For a day only?" he asked. "No, for the rest of your life," was the reply. There was a long pause as the enormity of this dawned on him. "Oh, shit!" he yelled.

This anecdote shows how men and women view transgender issues. Many women do have the sensitivity to appreciate life for men. Many men, on the contrary, are at a total loss to understand what women experience daily.

"We live in a society that is uptight because of its own insecurities," Dr. Thomas notes. "When men grow up, they have to follow a much narrower road. When we crossdress, we make a statement about ourselves and our society. [We] want to be able to express a tenderness and sensitivity that [we] can't express in [our] role as men. We live in a society that doesn't let men express that".

Dr. Thomas ironically looks in some ways like a stereotypical lesbian psychology professor: Her blonde hair is styled in an austere pageboy with sharply cut bangs, her no-nonsense wireframe glasses fit snugly over her face,

(continued on following page, far side)



EVENTS CALENDAR

July 3-7, 1996: "Transgen '96: Transgender Independence Weekend", Houston TX, sponsored by the International Conference on Transgender Law and Employment Policy. Details from ICTLEP, P.O. Drawer 35477, Houston 77235-5477, by calling (713) 777-8452, by Internet to <ictlep@aol.com> or by fax at (713) 777-0909.

July 24-28, 1996: 4th Annual "Spouses'/Partners' International Conference for Education", Wilmington DE (Philadelphia PA). Details from Dr. Peggy Rudd, P.O. Box 5304, Katy TX 77491, fax (713) 347-8747; from Betsy at (909) 875-2687; or from Evelyn at (215) 860-9271.

August 9-11, 1996: Second "FTM Conference of the Americas", Seattle WA. Information from FTM Conference, 1202 E. Pike #1070, Seattle 98122, or by e-mail from <ftmconfer@aol.com>.

September 1-8, 1996: "Dignity Cruise VII" to Bermuda from New York, sponsored by Dr. Peggy Rudd. Details from Brenda at Cruises Inc., 1-800-247-7021.

September 19-22, 1996: "Paradise in the Poconos", Canadensis PA, produced by Creative Design Services, P.O. Box 19206, King of Prussia PA 19406. Information via Internet: <poco@cdspub.com> or by phone: (610) 640-9449.

September 26-29, 1996: 6th Annual "Southern Comfort Conference", Atlanta GA. Information from P.O. Box 77591, Atlanta 30357-1591, by telephoning (404) 633-6470, or to <phillida@atl.mindspring.com> by Internet e-mail.

October 18-21, 1996: "A Kindred Spirits Vision Quest", Dixon Mountain NC. Details from Kindred Spirits, P.O. Box 18332, Asheville NC 28814, or by calling (704) 253-9882.

October 20-27, 1996: "Fantasia Fair '96", Provincetown MA, sponsored by the Outreach Institute for Gender Studies. Contact Registrar for information at P.O. Box 147, Haverford MA 19041-0147; telephone (610) 446-6042; fax (610) 688-1762; e-mail <fanfair@lng.com>.

October 31-November 1, 1996: "Fall Harvest '96", Cedar Rapids IA, sponsored by Mid America Gender Group Information Exchange (MAGGIE) and hosted by Iowa Artistry. Information from P.O. Box 75, Cedar Rapids IA 52406-0075, telephone (309) 755-2310.

November 6-10, 1996: Tri-Ess "Holiday En Femme", Chicago IL. Details from Chi Chapter at P.O. Box 40, Wood Dale IL 60191-0040 or by telephoning (708) 262-8707.

November 8-10, 1996: "Queer Spirit Conference", for LGBT and Native healers and teachers, Highlands NC. Information from Kindred Spirits, P.O. Box 18332, Asheville NC 28814, or by calling (704) 253-9882.

March 11-16, 1997: 9th Annual "Texas 'T' Party", Dallas TX. Send SASE to P.O. Box 17, Bulverde TX 78163; phone/fax, (210) 980-7788; e-mail <txtparty@aol.com>.

June 20-22, 1997: Second "International Congress on Sex & Gender Issues", Valley Forge PA, co-sponsored by the Human Sexuality Program at the University of Pennsylvania and Renaissance Education Association. Contact Renaissance, 987 Old Eagle School Rd. Suite 719, Wayne PA 19087 for information, or JoAnn Roberts at Creative Design Services: (610) 640-9449, fax (610) 648-0257, or e-mail <cngrs2@cdspub.com>.

(Please send information on national transgender community events to Cross-Talk, P.O. Box 944, Woodland Hills CA 91365. Listings must be accompanied by a written authorization by an officer of the sponsoring organization or be listed in their group newsletter. Information will not be accepted via e-mail.)

A list of transgender community organizations with contact phone numbers is available upon request by sending a self-addressed #10 envelope with 32 cents postage to Cross-Talk Hotlines, P.O. Box 944, Woodland Hills CA 91365-0944. Outside the U.S., simply send your name and address and one International Reply Coupon to cover postage.

CAL DREAMIN ... continued from preceding page

and on the occasion she spoke she was attired in a sober black blazer and slacks, with a white jewel-neck blouse. However, in conversation, she soon revealed herself to be a warm and disarming person, frequently indulging in humorous asides.

The difficulty for many transgendered people, she points out, is that "you're trying to do this without the education that genetic females have." As a reassigned woman herself, Dr. Thomas jokes that "They didn't give me an owner's manual for the new equipment," on things such as how to behave as a woman in public, how to interact with men, etc. But how do genetic females themselves become women? They go through an adolescence -- experimenting, making mistakes, surviving blunders, learning, and moving on.

"Being able to have these experiences in a safe way" is crucial for the transgendered. While there are a lot of books on how to dress, talk, and act like a woman, the only way to learn is to get out there and practice. Could you learn to be an auto mechanic or a surgeon just by reading about it? The principle is the same.

Also, it's important that the entire family be involved in the counseling process around transgender issues. "Excluding people leads to sorrow ... and I don't think it has to be that way," Jayne notes. Ironically, in many situations, the problem is that the husband is transgendered in a *nonproductive* way. One spouse commented "I wish my husband was more of a woman; concerned with meeting the needs of his mate, and not just looking pretty."

Children and their being informed is another delicate matter. Jayne is emphatic on the need to not force these issues on them. For the first half-dozen years of a child's life, they're forming their own ideas on gender differences and their own identity. Mixed messages may confuse them.

One person in attendance told this story: A crossdresser he knew was a widower with a five-year-old daughter. The child had periodically seen her father in female attire, and once in a bikini, at a private pool party. She unquestioningly accepted all this. However, one time they went together to a public beach, and the father wore his usual male swim trunks. "Pssst, Daddy," said the little girl. "Put your top on so they don't see your boobies!"

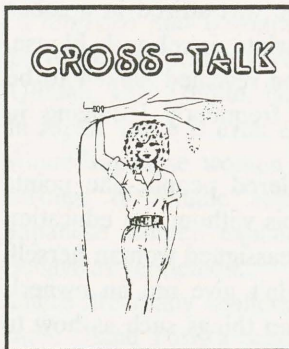
On the whole, Dr. Thomas sees many positive developments for the transgender community. While shows like *Geraldo* may present a distasteful view of crossdressers and transsexuals, they do desensitize viewers, who no longer see it as a menacing unknown. And in the past, when a husband revealed his crossdressing to his wife, the marriage more often than not ended in divorce. Jayne now sees more couples trying to work out these issues. And the importance of what we are doing should not be overlooked: "We're trying to let society get a glimpse of what it means to be a complete human being".

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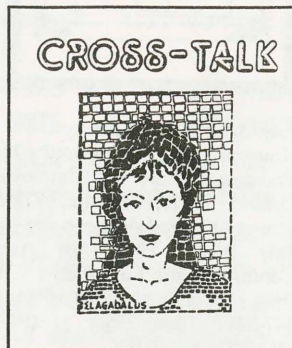
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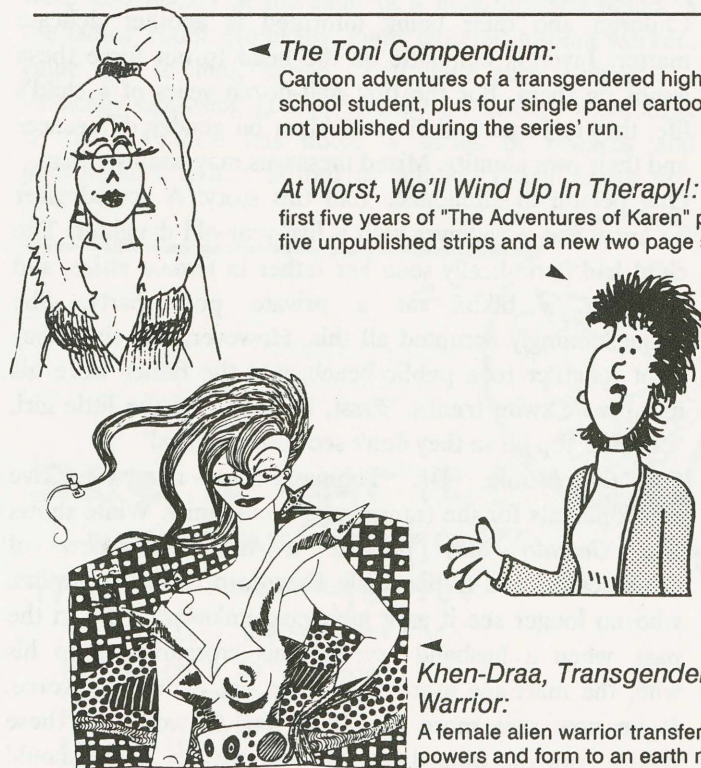


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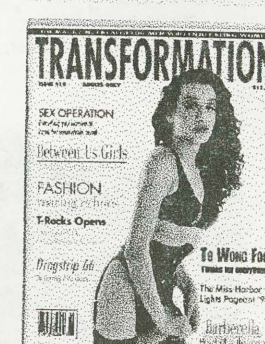
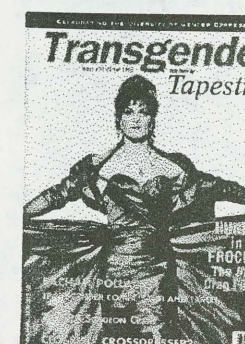
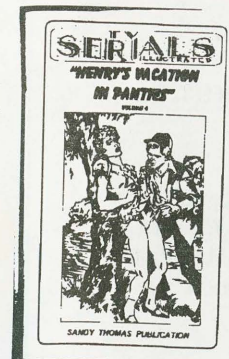


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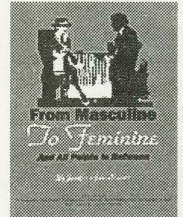


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